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ELIM — EVANGEL
A
MONTHLY RECORD
of
SPIRITUAL LIFE AND WORK

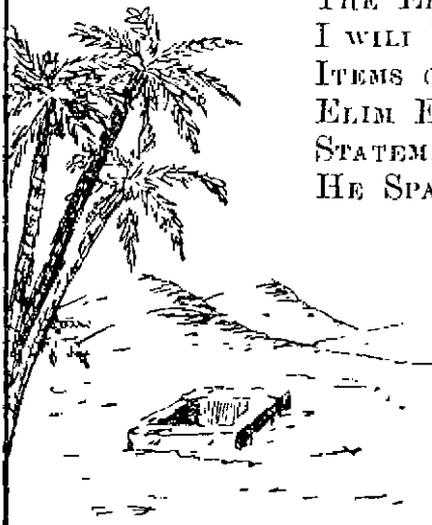
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TWOPENCE.

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with which is incorporated
THE ELIM EVANGELISTIC BAND.

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The Elim Evangel.

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Editors

{ ERNEST J. PHILLIPS
{ ERNEST C. BOULTON.

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Editorial.

"Lift up your eyes, and look on the fields; for they are white already to harvest."—John iv., 35

We are constrained to believe that the words at the head of this editorial apply with more force than ever before to the days in which we now find ourselves. Whether we turn to the north, south, east or west, we are confronted with a similar vision—multitudes of precious souls WAITING to be won for Christ. And our vision is proved to be no idle fancy when, in whichever direction the Lord leads His Spirit-filled messengers, we see a glorious ingathering. The prospect should send us afresh to our knees, with a mighty cry to God that He will send forth more labourers into His harvest

* * * * *

We think just now of another harvest. "The harvest is THE END OF THE AGE," said Jesus some time afterwards, "the field is the world." And as we lift up our eyes, we see the world ripening for THIS harvest. The same elements which ripen the wheat in the field, ripen the weeds and the tares also: and to-day the very elements which are ripening the children of God for the glorious harvest that is coming, are ripening also the children of the wicked one for their sad harvest. The man clothed in linen who appeared to Daniel, speaking of "the time of the end," said, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly" (Dan vii, 9, 10). To-day, in tragic contrast, we see the saints of God being ripened for glory, and the Christ-rejectors being ripened for perdition.

* * * * *

Sad indeed is the outlook on the Christ-rejecting world.

Never did those without the pale of Christian profession more openly boast in their sin and rebellion against Jehovah, and never did those within it more blatantly deny the Word of God and the truths of the Gospel. The world is in a lamentable condition and heading for swift destruction. The climax of evil will soon have been reached. And then, alas, will be heard the loud cry: "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Rev. xiv, 15, 19).

* * * * *

In glad contrast we turn to the harvest of the redeemed. As we see the ungodly being prepared for their harvest of judgment, so we see those redeemed by the precious blood being prepared for that glorious harvest day when He will "gather the wheat into His barn" Step by step God has been bringing His people back to the faith which was once for all delivered to the saints. Justification by faith, entire sanctification, the Baptism in the Holy Ghost, healing for the body, the vision of an all-sufficient Christ for every need, the glorious hope of His second advent, are alike ripening His people for the day when He shall descend from the clouds for His saints and shall ascend again with them. May each one of our readers be among the ripened corn that shall that day be gathered into His heavenly barn!

E. J. P.

Music and the Spirit-Filled Life.

By PASTOR DONALD GEE

To those who love music, to those who are musically gifted, to those who have had musical training, the baptism of the Holy Spirit will surely bring some questions that will be seeking an answer. What is the place my music is now to take in my life? Is it a "weight" which I must lay aside if I would run the race looking unto Jesus, or at any rate something useless,—or will He, can He, have a definite place for it in my life in the will of God? Is it wrong to indulge in good secular or classical music,—must I only have hymns? What is the true place of music in our Pentecostal meetings with their high ideal of all things "in the Spirit" and conformity to the Scriptural pattern.

These are interesting questions; and we humbly offer to others some of the answers we have sought to make for ourselves;—rather independently perhaps of those who, on the one hand, would take the extreme viewpoint of tabooing almost all music as evil, and reducing its place in Christian gatherings

to strictly unaccompanied singing; and on the other hand of making it, we fear, a substitute for the power of the Holy Ghost, and degrading Divine worship to the level of a sacred concert.

Music is pure in itself.

This, we feel, is a principle to lay hold of right away. Music existed away back in the pure dawn of creation (Job 38, 7); it fills the scenes of consummated redemption in Revelation (ch. 14, 2 and 3); it finds distinct and honourable place in the Divinely appointed Temple worship (I. Chron 25, 1—7, etc), and in each succeeding revival also (II Chron 29, 25—28; Ezra 3, 10—11, etc); in ordering Christian worship the apostle exhorts to “sing with the spirit” and “sing with the understanding also” (I. Cor. 14, 15). Music has a foremost place in the inspired exhortations to praise (Psalms 33, 68, 87, 92, 98, 146, 150; Isa. 38, 20), and in one place at least is associated with the power of the Spirit coming on a servant of God (II Kings 3, 15).

All who have studied the theory of music will know that it bears the stamp of the Creator in its very nature; it yields no less marvels than the wing of the insect under the microscope. The glowing testimony of Frances Ridley Havergal to this very point will be familiar to many.

We believe music is intended in the purpose of God for expressing the purest, truest emotions of the soul,—a language at times more adequate and more powerful than the finest oratory or the richest vocabulary.

Music has shared in the fall.

This sad fact must be taken into account in all our attitude towards music to-day. Self-will, sin and Satan have seized and marred and used for their own ends this good and perfect gift from the Father of Lights, until at first perhaps we scarcely know where to stand towards it. The voluptuous, magnetic lilt of the dance, the coarse suggestiveness of the comic song, the music of the theatre that drowns the cares and thoughts of souls hastening to perdition, all make us see the serpent's trail debasing all. Another disquieting fact is the amazing conceit which the self-life seems capable of where its musical capabilities are concerned, utterly regardless of the fact that here at least it is essentially true, even in the natural,—“what hast thou that thou didst not receive?”

The regenerate child of God, filled with the Holy Ghost, has only one answer to all this,—the cross. Our true attitude to all that is in the world, including its music, even the best of it, is summed up in Paul's drastic declaration in Gal 6, 14. And the same answer must be given to the love of music for its own sake in the self-life within (Matt. 16, 24, 25). Until this principle is gladly and freely accepted, music will always remain to the musical a snare which at any time can lead them away from God and out of the Spirit. Only when, by the grace of

God, we have willingly signed our own death-warrant in the natural, are we ready to begin to reckon the possibilities and mark the place of

Music in the New Life.

Blessed be God, it has a place, we believe,—a liberal place, a delightful place Hallelujah!

The soul will now begin to know the wonderful movings of the Spirit of God, and music will become one of its most cherished forms of expressing the peace, the unutterable joy, the longings after God that sweep it with alternate and pure emotions.

The musically uneducated and ungifted may be given the Spirit's Own heavenly song, transcending all natural melody and harmony. but those who have possessed musical gifts and training, will find the Lord lovingly and readily accepting that which is laid in full and glad surrender at His feet, taking it up, and getting from it skilful and worthy ministry to glorify His Name

Music will, even if perhaps only gradually at first, now come to be beloved not for its own sake, but for exactly just how much the soul finds it has the power to draw itself and others nearer to God. This is the true answer to those who wonder, perhaps with a little pout, if they may now "only play hymns and never go to a good classical concert." This of course is quite a mistaken line of approach; it is negative, whereas the true line is positive. Let but the wonderful love of God be allowed to make its pull felt on the human soul, and all that is not felt to consciously help ourselves and others to a closer walk with Him will be gladly surrendered, and will eventually become distasteful.

We admit that we now play almost exclusively hymns, yet this is not because of any taboo on other music, but simply because they are what we WANT to play. And we may drop a hint here that we have found very few even good musicians who can play a hymn well, especially on a piano. Folk who can dazzle by their rendering of Rachmaninoff's "Prelude," or Mendelssohn's "Spring Song," will bump out a hymn tune with a woodenness and lack of expression that reminds one of a hurdy-gurdy! Consecrated art will find delightful scope in perfecting the technical side of hymn-playing, though let it be said that can never, NEVER take the place of just that anointing of the Holy Spirit that makes all the difference. Those who have felt and known the wonderful touch of the Lord upon them in singing and playing, feel that it is worth any "good-bye" said to old ambitions of professional advance and the regular lines of musical work and pleasure.

All this is largely dealing with the personal side; before we leave the subject we would like to be permitted to make a few suggestions as to

Music in Pentecostal Meetings.

Now here we feel that much depends on the character of the particular meeting. In the worship times, the gatherings where the saints have met for spiritual fellowship and waiting on the Lord, we think instrumental music should advisedly be reduced to a minimum. In singing the hymns, the "lead" of a harmonium or piano will be found helpful, especially if the number is small, but the choruses that are interspersed in the prayer times are, we consider, much better without any attempt at accompaniment.

And we would also suggest that the saints should be very careful to keep in the Spirit in starting up choruses: bless God, an appropriate chorus has often just been the key that has seemed to fling wide the very gates of glory; but we have found that continuous chorus singing sometimes has the reverse effect and only quenches the Spirit and gives Him no opportunity to work. Young people who like singing, and have strong voices which they quite legitimately enjoy using, should be especially careful here.

The leader of a meeting also should seek to always use an appropriate chorus. This should not be difficult to one seeking to catch the mind of the Spirit; but we have heard some jubilant song started up when the plain call of God was in a humbling, pleading strain, and vice versa. There is a time to sing "I have the glory in my soul," and a time to sing "Bend me lower." Above all, in a worship meeting we should encourage and welcome real singing in the Spirit,—that exquisite, other-worldly, winsome manifestation of the Holy Ghost, that sweeps the soul right up to the courts of Heaven. Here we pass right out of the natural into the supernatural, and can only worship and adore. Hallelujah!

We personally feel that rather different rules apply to the evangelistic meeting, where the winning of the unsaved is the supreme object in view; and also in a measure to the large Conventions, where a testimony to visitors is a first consideration, and larger numbers of the saints require effective leading in praise and worship. Yet here also is the danger-point, the place where it is easy to exchange the power of the Holy Ghost for other "attractions" in the shape of musical items: this tendency was pungently mentioned in a recent article in a Pentecostal paper from across the Atlantic. God deliver us from such a miserable exchange!

The aim of the singing in gospel meetings should be to introduce LIFE and to express that joyous brightness of salvation that is first of all in the heart, and then overflows from the lips or the consecrated fingers on the keyboard or the strings. We must say we find it impossible to altogether condemn the solo, we cannot condemn what God has honoured, and only eternity will reveal the souls led to Christ through gospel singers like

Sankey or Alexander and many an unknown child of God. The "grip" of the Holy Ghost on a Pentecostal Convention in London one night when a sister sang "What will you do with Jesus?" has never been forgotten; it was marvellous. But it is absolutely essential that the soloist should be an entirely consecrated Christian, none others should ever be asked or allowed to take any musical part in any service where the power of God is desired, never mind how capable they may be musically. We would make this rule as rigid as iron. Choirs are ruined in their Christian usefulness by failure to adhere strictly to this principle. Personally we have never really seen the necessity or the value of a choir in a thoroughly Pentecostal meeting; our happy experience has usually been that the entire body sang with such heartiness and fervour that a special company to lead seemed superfluous. For special temporary evangelistic campaigns a choir may sometimes serve a useful purpose.

It is impossible to close without reference to the vast army of willing helpers who regularly, week after week, render service at the organ or piano; the Lord appreciates their ministry and we doubt not it is registered in heaven. Many of them may be possessed of scant musical talent and training, but they do their best and none can do more. Such should seek to consciously realise the power of the Holy Ghost, and the possibility of that power coming on them and working through them while they play. The words of the hymn being sung should always be closely followed, even where the musician cannot sing and play at the same time; and above all the spirit of the hymn should be heartily and intelligently entered into,—“as to the Lord and not to men” (Col. 3, 23).

The Spirit-filled musician in touch with God will always be ready to gladly and instantly lay all music down when the Holy Spirit wishes to use some other means and work by some other method. At a recent Convention, just as a solo was announced, a missionary sister in the meeting broke in with a Spirit-given message in tongues before the accompanist could commence to play; but it was a blessed interruption, and it was the accompanist who had the interpretation of the message. Everything depends on being in the Spirit, and the consecrated leader of music in the assembly or Convention should seek preparation of heart and soul for his or her ministry as earnestly and as truly as the one who ministers the Word.

That which ministers in the realm of the emotions, as music does, always needs careful watching to be kept entirely under the control of the Holy Spirit at all times, but rightly used, we believe there is a sphere here of powerful influence for good. We do not pretend that there is the least comparison between a purely musical ministry and the preaching of the Word, but it has proved itself to be no unworthy handmaid to it, and we honestly feel it has received a certificate from God

by concrete results in soul-winning and saints lifted to the very mountain peaks of glory, that justify us believing that the Lord has a definite place in a real Holy Ghost movement for it to-day.

Reports from the Regions Beyond.

LEBOMBO.

Miss Hobbs and Miss Waymouth write, saying —“ Yesterday was a typical Sunday with us—prayers with the boys, a visit to a sick child to pray for her, after a mid-day meal a walk into the town to invite any we found to come to Church—then the service. After that, nearly the whole of our congregation came with us to go preaching in the kraals. Oh! the joy of this. One of our dear, faithful women always knows where to take us to find the most people, and very often we land in the midst of a beer-drink, where there are always a number of people gathered together.

It is an unspeakable joy to be able to speak to them in their own tongue about the wonderful love of Jesus, and of the power of His precious blood to cleanse from all sin.

“ We are praying for a mighty movement of the Spirit, that those yet halting between two opinions may be swept into the Kingdom. There comes a time when, with our teaching, speaking, and visiting we seem to have done just all we can do, and with the prayer that is underlying everything, we simply have to wait for God’s quickening breath—a time when we have striven to do what He commanded, ‘ dug trenches,’ ‘ prepared the sacrifice,’ ‘ poured the water,’ as it were—and now we look for HIS work in response, as He answered by fire from heaven, on that wonderful day of old (I. Kings, 18) ”

* * * * *

We also call the following from Mr. Burley’s latest letter —“ Here is an instance as to how God answers prayer on the Field. Evangelist Amos was being persecuted at Mbuzini, and he wrote to give me details. His letter came just before our regular gathering of local evangelists, and so the matter was presented to them, when we all made covenant one with the other, and before God, that we would bring Amos and the Mbuzini work before the Lord three times daily till we should meet again. At which time another letter was in hand from Amos, telling us that five days after we began to pray, a great crowd of people came up to Mbuzini Station and besought Amos to preach to them. He wondered what had happened, seeing it was not a regular day for service on the Station, but ever zealous to preach the Good Tidings, he took them to the Church and preached for a couple of hours. Next day the same thing happened, and again he preached to them Jesus in the power of the Holy Spirit, many being stricken down under deep conviction. This stirred up the wicked old Chief and his counsellors, who sent word to all the kraals that the people must stop this foolishness. On the Sunday following, warning or no warning, the Church was filled with a people prepared of heart to hear and believe the Gospel. And the seed was sown again faithfully. With what result? That Satan is stirred up as seldom we have seen him. That many have been beaten, both women and children, that we have again proved that God answers prayer. And so again I ask for earnest, urgent prayer for Amos and Mbuzini.

Visits to several of the out-stations have rejoiced our hearts with the sights of numbers of the people truly following on after God. The transformation in some of the homes is nothing short of marvellous. This very day I have been speaking with a man from one of the places visited, a man who, but a short year ago, was a drunken wretch, utterly refusing to have anything to do with us. Six months ago his curiosity got the better of him, and he went to the services ‘ just to see how foolish these people

are.' It was not a month before he was one of the fools, and a very foolish one, too. His kraal has been cleared of every trace of heathen charms, fetiches, and uncleanness. He has brought his baby 'to be blessed so that it will not grow up sickly and wicked.' Oh, for such faith! Oh, for such simplicity!

CONGO.

Mr. and Mrs. F. D. Johnstone, who for some time have been working along with Mr. W. F. P. Burton, tell of much blessing in a letter just to hand, from which we quote—"Our hearts have greatly been cheered in the way God has been blessing of late, for scarcely a week passes without souls coming to Christ. We know that many more would come right out for the Lord could they only lose their fear of the consequences. To be a Christian, they know, means the loss of their wealth, viz., their wives. Practically every grown-up man has two, three, or four wives and more according to his riches. Naturally, to have only one is a great consideration. Our converts, therefore, are mostly amongst the growing generation, but we praise God for some fine Christian characters amongst them. It is really beautiful, also, to see how the Word of God is sanctifying them, and showing them that it is to be a life of whole-heartedness and absolute separation from the old life and customs. Several came to me only the other day, to ask whether they should eat food offered to idols. They themselves felt it was wrong, but not being sure, questioned me on this point. We are hoping (D.V.) to baptise another party of converts in a day or two, so that our little flock is growing, and needs much shepherding. Pray that we may be given grace and wisdom in this."

The Burning of Idols of Gulungu.

By CYRIL E. TAYLOR.

We were on the road from Kabonda Djanda to Kabelwe. The day's journey was a severe one, and there had been difficulties in the path. Some of the carriers had refused to go further, and had put their loads down on the ground. Those who were carrying the machilla had put it down, and declared they would not go any further until the boys who had lagged behind had overtaken us.

After sitting by the side of the forest track for about half-an-hour or so, the remaining carriers came up and we were able to proceed. We had planned to pitch camp that night at Kaiombo, but we did not do so. The boys insisted on taking a small side-track that led us up to the top of some hills, where we caught a glimpse of Lake Kabeli in the far distance. After descending the other side of the hills, we at last emerged from the forest to find a small hamlet village, by name Gulungu.

We were just about to pitch our camp by the side of a small open hut which served the purpose of the village forge, when torrents of heavy rain fell. We were thankful for our shelter, and very soon some of the village folk were bringing sticks to get a fire burning, whilst others hastened to fetch us large pots of water for drinking and cooking, which they always carry on the head. In the afternoon again more rain fell, and it seemed as if it would be impossible for us to have a Gospel meeting.

After a while the rain stopped, and we went into the centre of the village, whilst the chief gathered his people together and got a big fire going, around which they all sat clustered and huddled together. The chief himself, a man of fine physique and manly character, listened most intently to every word that was spoken. His wives sat on either side of him. Some of the Christian boys who had come with us prayed, and one had just spoken when the rain began to fall again heavily, which necessitated us all running to find shelter, and telling the chief that as soon as it stopped the meeting would be continued.

The rain cloud soon passed, and the skins, stools, native chairs, etc. were brought out again, and the glowing embers of the fire rekindled, and one started singing a hymn. Some of us were preaching the saving truths, when down came the rain again, and drove us all back to shelter. Again the cloud soon passed by, and one came out and called the people together again. One felt led to speak out straightly to the chief to bring out his idols and burn them. "Leta bankishi byobe . . . ela pa mudjilo . . ." The man responded immediately, and was soon running around to where his father's had been buried, to bring the little carved idols which they place above the graves, and to which they bring food. They brought them and placed them on the fire, burning them up. . . **CASTING DOWN THE STRONGHOLDS OF SATAN.** Hallelujah! Hallelujah! What a glorious victory for our God! The chief, whose voice is so strong and true and deep, says he does want to follow the words of God, as also do four other young men. We spoke again and told them to begin to gather together for prayer, morning and evening, and to give thanks before taking their food. They rejoiced and came again to our camp in the morning. We saw the chief again two days later, and he said he had prayed and God had answered.

Thus the Lord continues to bless His word and causes it to take root, as it is sown by the side of many waters. I beseech you all to pray . . . to pray earnestly . . . for these little villages, that these tribes may be inclined to follow the Lord and to walk in the beauty of His holiness.

Afterward.

By PASTOR E. C. BOULTON

"What I am doing for the present you do not know, but **AFTERWARDS** you shall know"—John 13, 7 (Weymouth)

"I am planning to give you an **AFTERWARD** and the thing that you long for"—Jer. 29, 11 (Hebrew)

"Nevertheless **AFTERWARD**"—Hebrews 12, 11.

"I will silently plan for thee!"—I rest in Thy will at last,—
To this Thy love has been wooing through all the days that are past,—
And life's trials are made precious that have played their part to bring
This heart to a full surrender to Thy will alone, my King!"

Afterwards! What a depth of spiritual meaning this word conveys to many of us. To-day we are reaping the abundant fruitage of those precious disciplinary years, when we were called to pass through the refining fires of severe affliction, at that time we discerned not the purport of the shadows which seemed to envelop our way; we eagerly, earnestly sought to interpret the mystery of pain; our path all "hedged in," and like Job of old, we were stripped of our possessions, forsaken by our friends, and surrounded by difficulties, such a feeling of emptiness and loneliness possessed us. And yet how wonderfully the Lord turned again our captivity! We understood not that He had prepared this blessed "afterwards" for us, and that we were being led on into the luxurious pastures of a richer revelation of His resurrection power!

The potter puts the clay through many a fiery ordeal in his endeavour to bring to perfection the shapeless mass which lies in his hand, but "afterwards" the beautiful vessel is the

outcome; thus the potter is rewarded for the time and expense involved, and satisfied with the work produced.

The corn of wheat submits to the painful process of death, yielding to all those disintegrating influences by which it is surrounded, realising that all things are combining to work out its destruction, and yet its very triumph comes through this silent submission to death; out from its cold, dark tomb comes the glory of a new life; forth from its supreme loss comes a fresh gain. Its life is a thousand times richer and purer as a consequence of the humiliation of the grave through which it has passed. O blessed "afterward" which divine love has reserved for those who will not turn back when the cross grows heavy and the conflict fierce! Let us not forget that Pentecost is the marvellous "afterward" of Calvary! The former is the glorious sequel to the latter! The opened fountain resulted in the opened heavens and the outpoured Spirit! Ofttimes it is thus in our experience.

Some of us can doubtless recall the hour when we were led forth by the hand of God to some Mount Moriah, there to sacrifice the choicest and dearest treasure of our life. We saw only the sorrow of the great loss which we must sustain; the knife, the cords, the altar and the fire, which were to come between us and our cherished desire, were all so cruelly real to us. How eagerly we looked for a way of escape and there was none to be found. We were too blinded by our tears to see that the Lord would undertake, and that He would change our "stony grief" to holy gladness. And how wonderfully He met us! The tide of our sorrow turned; the night of our fear passed away, the clouds of our care dispersed. We had discovered once more God's "afterward" of plenteous provision.

How precious to some have been those sweet "afterwards" of answered prayer! When the "longed for thing" has actually come into our possession! Perhaps there has been such a prolonged period of prayer and no apparent answer to our heart cry, and then in some remarkable manner He has brought our desire to pass; just when we had resigned ourselves to the inevitable, the Lord has graciously granted our request.

Perchance these few lines may fall into the hand of someone who is even now tasting of the bitter waters of Marah. Beloved, God is preparing an Elim for thy tired, tried and thirsty soul! The Elim waters will prove all the sweeter for the Marah experience!

Perhaps for a long season you have laboured in a hard and unproductive field; month after month you have faithfully preached the Word, warning the wicked to flee from the wrath to come. You have wept o'er the wanderer and sought out the backslider, but it only seems as though your toil was in vain. How sorely this has tried your faith and tested your devotion. Suffer me to remind you that the Lord has an "afterward" of

blessing in store for you! God will cause the latter rain to come down upon the parched ground. Do not yield to the temptation to take your hand from the plough. After the silence comes the song! After the battle comes the blessing! After the temptation comes the triumph! It is the broken life that bears the "much fruit."

"In the 'afterward' of God, earth mists will drift away,
And life's deeper, clearer meaning we shall know in 'that' day!"

The Use of Tongues.

By HENRY PROCTOR, F.R.S.L., M.R.A.S.

In the professing Christian Church of to-day there is no teaching more fiercely combatted by many than that of the use of unknown tongues. And many who oppose it think that they have the Apostle Paul on their side. But this can scarcely be true, when he says so clearly: "Forbid not to speak with tongues," and "I speak with tongues more than you all," and "he that speaks with a tongue edifieth himself," that is, that he himself is built up, for "in the Spirit, he is speaking secret truths" (I. Cor. xiv., 2, Weymouth).

Here is not a word against the use of tongues in their proper place, but against the abuse of what is really one of the good gifts of the Spirit which is given "with a view to what is profitable," and when followed by the interpretation or translation by those who possess the latter gift, the whole assembly is built up and strengthened in their most holy faith, for the spirit of expectation is raised by the speaking in tongues, and a solemn awe falls upon the assembly as they listen attentively to the interpreter as he gives out a special message from the Blessed Lord Himself. At such times we feel as if He were present in the body and speaking directly to us, a message expressly suited to our present need. Those indeed who have once heard these messages given through those whose manner of life proclaim them every way trustworthy, cannot doubt the spiritual reality and benefit to all the worshippers when the interpretation is given in a clear and lucid way, so that all receive "edification and exhortation and comfort."

But beside this there are many examples in the present day of the gift of tongues doing a similar service to that of the first Pentecost, as Miss Duncan writes in "Word and Work": "Our brother Follette spoke and sang for about half an hour in the Hebrew language, and there were present in the Church two persons who were well acquainted with Hebrew, and at the close of the meeting asked "Who was the young Jew who spoke in Hebrew?", thinking that he must be a Jew because he spoke Hebrew so fluently; and she further states that "in our assem-

blies many languages have been recognized, such as French, German, Latin, Hebrew, Greek, Chinese, etc." Mr. Woodberry in his report on the Missionary Alliance, Dr. Simpson's Mission, at Shanghai, relates that "An esteemed Jewish student who was acquainted with the Mandarin (a Chinese dialect), went for a walk in Shanghai. On the way he met with a group of Pentecostal friends holding an open-air meeting. They were speaking Chinese in the power of the Spirit. The astonished student drew near and heard them speaking Mandarin. He was still more astonished when he observed that the sister who spoke was doing so in the power of the Spirit, and not in her own. He gave himself to the Lord, and was immediately afterwards baptized."

It is necessary to distinguish between the **sign** of tongues and the **gift** of tongues. The **sign** has been given to many as an evidence that they have received the Pentecostal baptism, just as it was given to the Gentiles in the house of Cornelius. For "while Peter was speaking these words the Holy Spirit fell on all who were listening to the message. And all the Jewish believers who had come with Peter were astonished that on the Gentiles also the gift of the Holy Spirit was poured out" (Acts x, 44—46). Peter himself said "No sooner had I begun to speak than the Holy Spirit fell upon THEM just as He fell upon us at the first" (Acts xi, 15, Weymouth).

Now how did Peter and the Jewish believers know that the Gentiles had received the Holy Spirit? Because "they heard them speak with tongues and magnify God." They were convinced by the **sign** of tongues. The sign is given **once for all**. The person to whom it is granted **may** never speak in tongues again, but the **gift**, on the contrary, remains a permanent **gift** of the Spirit, and can be exercised at will, when moved by the Spirit, by those to whom it is given, if there be an interpreter present. Otherwise he must speak to himself and to God. The **abuse** of tongues is the indiscriminate using of the gift without interpretation. "Therefore (he says) let him that has the gift of tongues pray for the power of interpreting them" (I. Cor. xiv, 13, 28).

Every gift of the Spirit has been counterfeited, for we read of "false apostles," "false prophets," and "false teachers" but the very existence of the counterfeit proves the existence of the true, otherwise it could not be imitated.

A leper boy in a tiny Indian village discovered one page of a Bible Society's gospel wrapped around a parcel. He learned to read, and found the passage was about the healing of the leper. Believing it, he prayed to the One of whom it spoke, and from that day grew better, until completely healed. In his great joy he travelled to a depôt of the Bible Society to get the whole book, and on returning to his village was used of God to the conversion of practically all therein.—S.S. Times.

A Weekly Message.

Compiled from Various Sources by Pastor E. C. Boulton.

Sunday, August 5th.

"Tarry ye" (Luke 24, 49) **"Go ye"** (Matt. 28, 19).

The vision of Christ should make us eager to seek and to save our fellow-men. There is an old legend of a monk which is beautiful and true in its teaching. We may let the legend go and retain the lesson it teaches. A monk engaged in prayer and meditation in his cell had given to him a beatific vision of Christ, whereby his rude cell was filled with glory. As he gazed with rapturous delight, the gate bell rang, telling that some needy wayfarer stood without, seeking help. It was the monk's duty to attend to the gate. A struggle took place within him. What should he do? Inclination said "Stay", duty said "Go"; and reluctantly he turned from the vision and went to the gate, to find a poor woman with a babe in her arms asking for a drink of water and a piece of bread, and when, having helped, he turned once more sadly to his cell, to his glad amazement he found the vision still there, but more glorious. And as he entered the Lord said, "Hadst thou tarried, I had gone, but because thou didst go, I remained." It is only a legend, but the teaching is true. If we would keep the vision we must hear duty's call.

Sunday, August 12th.

"When the day of Pentecost was fully come" (Acts 2, 1)

The effect of a Spirit-filled Church upon the world was demonstrated that day for all time. Multitudes crowded to see what had happened. There is never any need to advertise a fire. Pentecost is a better draw than the most sensational methods suggested of the devil or borrowed from the world. The people that came together on that day were astonished, arrested, perplexed, convinced, converted, and added to the fellowship of them that believe. Critics complained of excitement, and put it down to an excess of wine, but it was the Divine intoxication that captured three thousand souls. A cold and joyless religion makes no converts. The weakness of modern Christianity is that thousands of believers have had no Pentecost. There are Churches that have never received the baptism of power. We may have everything else, but if we lack fire we lack all. Is it not true of modern religion, as of the marriage feast, "They have no wine"? Pentecost fills the souls with the new wine of God. The Day of Pentecost is Christianity as it can and ought to be.

Sunday, August 19th.

"Beloved, think it not strange concerning the fiery trial which is to try you" (I Peter 4, 12).

If we break down under the test, God will be disappointed. Testing is a proof of His love and confidence, and who can tell what pleasure our steadfastness and stillness give to Him? If He allowed us to go without testing it would be no compliment to our spiritual experience. Much trial and suffering means, therefore, that God has confidence in us, that He believes we are strong enough to endure, that we shall be true to Him even when He has left us without any outward evidence of His care, and at the seeming mercy of our foes. If He increases the trials instead of diminishing them, it is an expression of confidence in us up to the present, and a further proof that He is looking to us to glorify Him in the yet hotter fires through which He is calling us to pass. Let us not be afraid. "He knoweth the way that I take, and when He hath tried me I shall come forth as gold." The hay and the stubble fear the fire, but the gold challenges the flame to do its worst. Shall we shrink from an experience, however painful, which accomplishes an end like this? God desires not our comprehension in such times, but our confidence. He is disciplining us for eternal companionship with Himself.

Sunday, August 26th.

“ **Nevertheless I live; yet not I, but Christ liveth in me** ” (Gal 2, 20).

Look not for a true living strength, in the life of the me and the I,
With nothing to love but its self-hood, and fearing to suffer and die
As thou seekest the fruit from the seed-planted grain.
Seek life that is living, from life that is slain.

Then hasten to give it its death-blow, by nailing the I to the Cross;
And thou shalt find infinite treasure in what seemed nothing but loss,
For where, if the seed is not laid in the ground,
Shall the germ of the new resurrection be found?

The soul is the Lord's little garden, the I is the seed that is there,
And He watches it while it is dying, and hath joy in the fruits it doth
bear.

In the seed that is buried is hidden the power
Of the life-birth immortal, of fruit, and of flower.

'Tis hidden, and yet it is true; 'tis mystic, and yet it is plain,
A lesson, which none ever knew, but souls that ate inwardly slain;
That God, from thy death, by His Spirit shall call
The life ever-living, the life ALL IN ALL

Soul Nourishment First.

By GEORGE MULLER.

It has pleased the Lord to teach me a truth, the benefit of which I have not lost, for more than fourteen years. The point is this: I saw more clearly than ever that **the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord.** The first thing to be concerned about was not how much I might serve the Lord, or how I might glorify the Lord; but how I might get my soul into a happy state, and how my inner man might be nourished. For I might seek to set the truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. Before this time my practice had been, at least for ten years previously, as an habitual thing, to give myself to prayer after having dressed myself in the morning. Now, I saw that the most important thing I had to do was to give myself to the reading of the Word of God, and to meditation on it, that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord.

I began, therefore, to meditate on the New Testament from the beginning, early in the morning. The first thing I did, after having asked in a few words the Lord's blessing upon His precious Word, was to begin to meditate on the Word of God, searching as it were into every sense to get blessing out of it, not for the sake of the public ministry of the Word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication, so that, though I did not, as it were, give myself to prayer, but to meditation, yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself and others, as the Word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation. The result of this is, that there is always a good deal of

confession, thanksgiving, supplication, or intercession mingled with my meditation, and that my inner man almost invariably is even sensibly nourished and strengthened, and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. Thus, also, the Lord is pleased to communicate unto me that which, either very soon after or at a later time, I have found to become food for other believers, though it was not for the sake of the public ministry of the Word that I gave myself to meditation, but for the profit of my own inner man.

With this mode I have likewise combined the being out in the open air for an hour, an hour and a half, or two hours, before breakfast, walking about in the fields, and in the summer sitting for a little on the stiles, if I find it too much to walk all the time. I find it very beneficial to my health to walk thus for meditation before breakfast, and am now so in the habit of using the time for that purpose, that when I get into the open air I generally take out a New Testament of good-sized type, which I carry with me for that purpose, besides my Bible; and I find that I can profitably spend my time in the open air, which formerly was not the case for want of habit. I used to consider the time spent in walking a loss, but now I find it very profitable, not only to my body, but also to my soul. The walking out before breakfast is, of course, not necessarily connected with this matter, and every one has to judge according to his strength and other circumstances.

The difference, then, between my former practice and my present one is this. Formerly, when I rose, I began to pray as soon as possible, and generally spent all my time till breakfast in prayer, or almost all the time. At all events, I almost invariably began with prayer, except when I felt my soul to be more than usually barren, in which case I read the Word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. But what was the result? I often spent a quarter of an hour, or half-an-hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc., and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half-an-hour, I only then began really to pray. I scarcely ever suffer now in this way. For my heart being nourished by the truth being brought into experimental fellowship with God, I speak to my Father and to my Friend (unworthy though I am) about the things that He has brought before me in His precious word. It often now astonishes me that I did not sooner see this point. In no book did I ever read about it. No public ministry ever brought the matter before me. No private intercourse with a brother stirred me up to this matter. And yet now, since God has taught me this point, it is as plain to me as anything, that the first thing the child of God has to do, morning by morning, is to obtain food for his inner man. As the outward man is not fit for work for any length of time except we take food, and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. **Now, what is the food for the inner man? Not prayer, but the Word of God;** and here again, not the simple reading of the Word of God, so that it only passes through our minds, just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. When we pray, we speak to God. Now, prayer, in order to be continued for any length of time in any other than a formal manner, requires, generally speaking, a measure of strength or godly desire, and the season, therefore, when this exercise of the soul can be most effectually performed is after the inner man has been nourished by meditation on the Word of God, where we find our Father speaking to us, to encourage us, to comfort us, to instruct us, to humble us, to reprove us. We may therefore profitably meditate, with God's blessing, though we are ever so weak spiritually, nay, the weaker we are, the more we need meditation for the strengthening of our inner man. Thus there is far less to be feared from wandering of mind than if we give ourselves to prayer without having had

time previously for meditation. I dwell so particularly on this point, because of the immense spiritual profit and refreshment I am conscious of having derived from it myself, and I affectionately and solemnly beseech all my fellow believers to ponder this matter. By the blessing of God, I ascribe to this mode the help and strength which I have had from God to pass in peace through deeper trials, in various ways, than I had ever had before, and after having now above fourteen years tried this way, I can most fully, in the face of God, commend it. In addition to this I generally read, after family prayer, larger portions of the Word of God, when I still pursue my practice of reading regularly onward in the Holy Scriptures, sometimes in the New Testament and sometimes in the Old, and for more than twenty-six years I have proved the blessedness of it. I take, also, either then or at other parts of the day, time more especially for prayer.

How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one.

The Epistle to the Assembly at Rome.

By THOMAS MYERSCOUGH.

BIBLE STUDY No. 8.

REDEMPTION. Before leaving the consideration of Redemption, many will be helped by a consideration of its illustration in Exodus xiii, 11—13.

When the Lord had brought Israel into Canaan, He joined together four observances which they were to carry out. (1) The first-born son in every family was to be "set apart unto the Lord." This setting apart means to present this son unto the Lord, and was a type of Christ being set apart, see Luke ii, 22—24. He was the first-born of His mother; "they brought Him to Jerusalem to present Him to the Lord." The student should carefully note that the offering of "two turtle doves or two young pigeons" was not for this first-born Son, but for His mother (see Lev. xii, 6, 7), otherwise the type would have pointed to the need of an offering for Christ, but such was not the case. Heb. vii, 26 and 27, declares we "have an High Priest who needeth not to offer up sacrifice first for His own sins and then for the people. Heb. iv, 15, declares He was without sin. II. Cor. v, 21, declares He knew no sin. So the first-born son was presented to the Lord to typify the presentation of Christ.

(2) The second observance was to "set apart" the first-born male of a beast (cattle or sheep). "The males shall be the Lord's." No redeeming needed, as they are clean beasts, and so could be used for sacrifice, typifying Christ, as Burnt Offerings or Sin Offerings (Lev. i, iv).

(3) The third observance was concerning the firstling of an ass, which is an unclean beast. This firstling was to be redeemed by a lamb, or "if thou shalt not redeem it, then thou shalt break his neck." The blood of the ass must not be shed because it was unclean—just as is man's blood.

(4) The fourth observance was that "all the first-born of ADAM among thy sons shalt thou redeem." Christ was the seed of the woman and not of Adam (Gen. iii, 15; Luke i, 35); therefore He was the Redeemer, and not the redeemed (Job xix, 25—27; Isa. lv, 5). Redemption stands alike for the ass and the man.

The force of power of **Redemption** is illustrated perfectly in the case of the ass (which is unclean like unto all the children of Adam). The **Lamb dies**—the ass is then delivered for ever from the breaking of its

neck. The Priest could not demand its death. The curse was gone. So with the poor sinner when redeemed by the blood of Christ, the Lamb of God. Many will see readily that though the ass retains the same nature after **its Lamb** has redeemed it, yet multitudes fail even to perceive that the Lamb of God is at least of **equal** blessing to the redeemed believer! But the Son of God is **much more for blessing** to the poorest of the saved ones than a lamb could be to an ass! For Christ's Redemption is even unto God. "For the redemption of their soul is precious, AND IT CEASETH (is finished) FOR EVER" (Psa. xlix., 8; Heb. ix., 12, x., 10 and 14)

"Payment God will not TWICE demand.
First at my bleeding SURETY'S hand,
And then AGAIN at mine"

The full story of Redemption can never be told on earth, as it is to be continued for ever in the Glory (Rev. v., 8—14).

(III.) The third provision contained in heaven's Golden Casket (presented to every one saved by God) is the setting forth of a PROPITIATION, or MERCY SEAT. "God . . . sent His Son to be the propitiation for **our** sins." Jesus is the Mercy Seat for the Church. The PLACE of Mercy now is the Holy of Holies, which is entered "by the NEW AND LIVING WAY which He hath inaugurated FOR US, through the veil, that is to say His flesh. . . . Let us draw near with a true heart, in full assurance of faith" (Heb. x., 19—22).

The Tabernacle Mercy Seat was effective by a constant renewal of Sacrifices, and its Priests were never allowed to sit because the blood they presented was only that of clean ANIMALS. But Christ ONCE appeared for the putting away of sin by the Sacrifice of Himself . . . so Christ was ONCE offered" (Heb. ix., 25—27). It was the will of God that animal sacrifices, as types of Christ, SHOULD ULTIMATELY BE TAKEN AWAY FOR EVER. By the same will (God's will) we are sanctified through the offering of the body of Jesus Christ **once for all.**" After "He had offered **one sacrifice** for sins **for ever**, He sat down on the right hand of God" (Heb. x., 9—12). Thus a permanent Propitiation was set up.

The Priest of the Tabernacle ministered by instruction at the Golden Mercy Seat, at an appointed time only. But Christ ministers for Christians continually, not because of their asking, but **because of their need which He sees.** "He is touched with the feelings of our infirmities" (Heb. iv., 15). "We are come . . . to Jesus, the MEDIATOR of the new Covenant, and to the BLOOD of sprinkling, THAT SPEAKETH . . ." (Heb. xii., 24).

"There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all beside more sweet,
It is the blood-stained Mercy Seat"

Blessed Saviour, precious blood, hallowed presence, glorious revelation of the love of God. What a welcome I have found there!

(IV.) The fourth provision in the Casket of Salvation is the dedicated gift of THE PRECIOUS BLOOD OF CHRIST for the eternal need of every saved one. From the earliest period the eating of blood was forbidden (Gen. ix., 4, Lev. xii., 17, vii., 26, 27, xvii., 10, 11). Two reasons are given for not eating blood — (1) Because it is **the life of the animal**, and (2) Because it was to be set apart for making atonement. The blood was sacred and consecrated to God. The saved are commanded in Acts xv. 23—29, to abstain from blood and things strangled (because their blood remained in them). The student will, I trust, see the reason for all this prohibition when considering John vi., 53—56. Here we are warned that EXCEPT WE EAT THE FLESH AND DRINK THE BLOOD OF THE SON OF MAN we have no life in us. Many are ashamed to speak of the precious blood of Christ, and the fear is that such have never received the New Life which is the

Life of Jesus. The entire race from Adam are of one blood. So all who have received the seed of the New Creation from Christ, "The life giving Spirit" (I. Cor. xv, 45), have become "members of His body, of His flesh, and of His bones" (Eph. v., 30). "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him" (Jno. vi, 56).

"Take heed . . . to feed the Church of God which He hath **purchased** with His own blood" (Acts xx, 28).

We are "**justified** by His blood" (Rom. v., 9)

"We have **redemption** through His blood" (Eph. i., 7)

"The **New Covenant** in My blood" (I Cor. xi., 25).

The curse by Adam runs in the blood to all the race. The eternal deliverance of the saved is by the shed blood of Christ (Heb. ix, 22). In the Passover in Egypt the Israelite was saved by the blood **alone**. William Reid has well said: "It was not by his thoughts about the blood. He was not saved by his thoughts or feelings, but by the blood. God did not say 'When **you** see the blood I will pass over you,' No: but 'When **I** see the blood' What gave the Israelite peace was the fact that Jehovah's eye rested on the blood. The blood was outside and the Israelite inside, so that he could not possibly see it, but God saw it and that was quite enough." "For it pleased the Father that in Him shall all fulness dwell, and **having made peace** through the blood of His cross, by Him, to reconcile all things unto Himself" (Col. i, 19, 20). **Peace is made** by the blood, yet many are trying to add to a finished work instead of believing it. That which moveth God is the "speaking" blood which never ceaseth its office.

"Precious blood that hath redeemed us!

All the price is paid!

Perfect pardon now is offered,

Peace is made."

(V.) The fifth blessing in the Casket of Salvation is the **REMISSION OF SINS**, a determinate act of God promised in the New Covenant for every regenerated soul. In the old covenant and its ministry "There is a **remembrance again** made of sins year by year." But in the New Covenant God has said "And then sins and iniquities will I **remember in no wise any longer**" (Heb. x., 17). In the old Covenant, the **conscience** was never delivered from the conscience of sins (Heb. x, 1-3). But in the New Covenant, the true children of God are assured that they have **complete** remission of sins, because **there can never be another offering for sin** (Heb. x, 18). The offering of Jesus on the Cross must stand as God's finished remedy for SIN. By faith we enjoy the blessing of remission of sins as an act of God, who laid on Jesus "the iniquity of us all." They cannot now be on any of the blood-washed company.

(VI) The sixth blessing in the Casket is **THE FORBEARANCE OF GOD**. His forbearance (a holding back) is exercised towards the lost (see Rom. ii, 4). It was wonderfully manifest whilst Noah preached to the disobedient unbelievers of his day. "When once the long-suffering (patient endurance) of God waited . . . while the ark was a-preparing" (I. Peter iii, 20) "The Lord . . . is long-suffering . . . not willing' that any should perish" (II. Peter iii, 9).

The Lord has also **great forbearance with His saved people**, whilst in the world. Some please Him well. "Then **they that feared the Lord** spake often to one another. And the Lord hearkened and heard it, and a **BOOK OF REMEMBRANCE** was written before Him for them that feared the Lord and thought upon His Name. And they shall be mine, saith the Lord of hosts, in that day when I make up my peculiar treasure. And I will spare them as a man spareth his own son that serveth him" (Malachi iii, 16, 17). This will be a first prize company (I. Cor. ix, 24, 25—"One receiveth the Prize") In I Cor. xi., 30, three conditions of Christian failure are named, whose unworthy conduct had caused the Lord to deal

with **THEIR BODIES** for correction and deliverance. They had been eating and drinking at the Lord's table unworthily, and so brought judgment on themselves. "For if **we** (Christians) would judge ourselves, we should not be judged. But when we (Christians) are judged, we are chastened by the Lord, that we should not be condemned with the world" (vv. 31, 32).

Now the Church of God at Corinth had failed to judge themselves, and so the Lord judged them (see v. 30). "For this cause many are **WEAK AND SICKLY AMONG YOU** (i.e., they were still allowed to remain in the flesh, though displeasing the Lord) and **MANY SLEEP** (i.e., The Lord had removed them out of the flesh, from the Church on earth)." The student will see that these three conditions are progressive. (1) weakness, (2) sickness, (3) sleep. If the **ERRING** Christian fails to heed the warning of weakness, his next experience will be sickness; should he fail to heed this correction and continue to grieve the Lord, he will fall asleep, and lose all further opportunity of service and fruit-bearing.

The **forbearance of God** in all cases is exceeding great. Having provided a victorious life as the possibility for every saved one (Rom. vi, 11-14, 18, 22, Rom. viii, 2-4), through the power of the indwelling Christ (II. Col. x, 4, 5), it becomes us with all lowliness of mind to fear to grieve Him or quench or grieve His Holy Spirit. There are sins which Christians commit which are not unto death: these can be prayed for. "There is a sin unto death. I do not say that he shall pray for it" (I. John v., 16, 17). "The meek shall inherit the earth." "God resisteth the proud." "My son, make not thou light of the chastening of the Lord, nor faint when thou art rebuked by Him. For **whom the Lord loveth** He disciplineth, and scourgeth every son whom He receiveth. If ye endure discipline God **dealeth with you as sons**, for what son is he whom the father disciplineth not?" "He disciplineth for **our profit** that we might be partakers of His holiness" (Heb. xii., 5-10). The Lord uses much forbearance before touching us with discipline. "Thy gentleness hath made me great" (Psa. xviii., 35).

The seventh blessing, "GOD THE JUSTIFIER," must (D.V.) be continued in our next.

"I will Declare what He hath done."

I must tell you how I came to give my heart to the Lord. It's just three months since the Lord saved me. Six weeks before, I felt life was not worth living. I was absolutely fed up with everything and everybody, and one day I intended to end it all, so tried to take my own life. But the Lord knew I was not prepared, and He spared my life, though I did not know then that He had a hand in it. When I was out of danger I said to someone in the house, "Oh, why have they not left me? I do not want to live." I felt I was better out of this world, but I did not think of the next.

I was charged with trying to take my life, and with a promise I would never attempt such a thing again I was discharged. I might tell you I spent several nights in a cell, but it was very hard; all my friends turned their backs on me. On the first Sunday I came home I was very poorly, and had to stay in bed all day. But about five o'clock I got up and went out. I did not know where I was going, I just wanted to be away from everything and everybody. I was taking a walk, and the Lord walked me right into one of the Elim Halls. Oh, I do thank God for that Sunday. I did not give my heart to God that night, but He spoke to me very loudly. A friend spoke to me—a friend I never knew I had,—and said, "Don't you think you are in need of the Lord to stand by you?" "Yes," I said, "but not to-night. I don't feel the Lord will forgive me." She pleaded with me, but it was no good. I came home, but I got no rest. She came for me to go to the week-night services, and I went. On the following Sunday, the Lord again spoke to me,—shall I ever forget it? The devil nearly won the

victory, but the Pastor spoke to me at the door—Oh, I do thank God for it I went back and was saved. I was determined to let the Lord have His own way and take full possession of me. If I had not given my heart to God that night, I don't believe the Lord would have spoken to me again. I don't think I would ever have gone into that hall again.

I care nothing what people say now. All I want is to live and know more and more of His goodness. I want to go to meetings every night now, it used to be the pictures. Oh, I do praise God for shewing me after all that life is worth living with Him to serve. I go about my daily work and talk to Him all the time, oh, it's just lovely to serve the Lord. It's not all easy to be a Christian, but with God's help I mean to go on. Although my friends despise and forsake me, I take it to the Lord in prayer. I do want my life to be a shining light for Him, and I want others to see I am His and doing just what He would have me do. Praise His holy Name! I do pray that this will be a help to some poor sinner.

—M.W (Grimsby)

When about three years old I was seized with paralysis in my left foot; I went to the doctors, who said that an operation was necessary; but this did not do me much good. I was obliged to have my boots specially made; many times have I longed to wear boots like other girls. Praise God this is now possible!

It was during the Whitsuntide Convention held in Hull in 1922 that Jesus released my foot. I am now able to move it quite as freely as my other foot. Whilst returning from the meeting I could feel the diseased foot growing; my heel used to be nearly two inches from the ground, and I always was compelled to walk on my toes. Praise God I can now put it to the ground with comfort. Walking I used to dread, but now it is a pleasure. Since Jesus entered my life I feel quite a different girl. Hallelujah!

—E.D (Bilton, Hull)

I praise God for raising me up again after having been ill for three and a half years with curvature of the spine, the last two years being spent in bed. During my illness I have worn two plaster of Paris jackets and an extension apparatus. In January, 1922, I was anointed by Pastor Jeffreys, and I felt something telling me to jump up and shout Hallelujah, but I did not. I did not realise till after that it was the Lord. Although I had not obeyed, He began to heal me.

One night, a few weeks before Easter, I felt the Lord tell me to get out of bed. I did, and was able to stand up and to sit for quite a long time. The dear Lord continued to strengthen me day by day, and on Easter Sunday night I was able to walk up the aisle and to sit through the whole meeting. And now I am up all day long, and can walk about quite easily. The doctor thinks it is marvellous. Praise the Lord for His wonderful goodness in saving and healing me.

—A.M. (Grimsby).

PROGRESS IN GIVING.

The steps of progress in giving to the Lord are—1st—The tithe (Mal iii., 8-10). 2nd—As God hath prospered (I. Cor., xvi., 2). 3rd—To their power, and beyond their power (II Cor., viii., 3). 4th—Half his goods (Luke xix., 8). 5th—All her living (Mark xii., 41-44).

Beth-Elim Home of Rest and Healing, Leigh-on-Sea—Open to any of the Lord's people for long or short periods. For terms, apply to Miss Neill, "Beth-Elim," The Glen, Cliff Gardens, Leigh-on-Sea, Essex

Items of Interest.

Pastors Stephen and George Jeffreys have accepted an invitation to a Convention at Stockholm, Sweden, from September 5th to 10th.

* * * * *

There was a wedding service conducted by Pastor George Jeffreys in the Elm Tabernacle, Belfast, on 15th June, when Mr. George Bell and Miss Anna Scott, both of Belfast, were united in marriage. Mr. George Bell had recently been ordained an elder in the Tabernacle. The best wishes and prayers of their friends follow them into the future.

* * * * *

At the Elm Hall, Lurgan, on 9th July, Mr. James Mulligan and Miss Alice Gilliland, both of the Annaghanoon assembly, were united in marriage by Pastor J. B. Hamilton. This is the first wedding that has taken place at the Elm Hall in Lurgan, and it was witnessed by about 500 people. The service was bright and happy, and we trust that the future of the bridegroom and bride may be likewise.

* * * * *

The Elm assembly at Hull are rejoicing in the acquisition of a splendid hall, situated right in the centre of the city. Much blessing was realised at the opening services conducted by Pastor E. C. Boulton and Evangelist J. E. Elvin. Prayer is requested that this new hall may become a real centre of revival.

* * * * *

We learn that another worker is shortly sailing for Africa, to augment the faithful little band of labourers now working in Swaziland under the direction of Pastor Norman Burley. The worker referred to is Miss Ada Callaway, of the Sandown assembly, Isle of Wight. Our sister would value the prayers of the Evangel readers.

* * * * *

Miss Frampton writes to say that she has a Pentecostal home, board residence, in the beautiful Isle of Wight. The home faces the sea. Applications should be addressed to her at Stenborg, St. John's Road, Sandown, Isle of Wight.

* * * * *

We are asked to state that the first report of the "Pentecost Bible School" has now been issued, and that friends desiring a copy should write, enclosing stamped addressed envelope, to Pastor A. H. Carter, 12, South Hill Park Gardens, Hampstead, London, N.W. 3

* * * * *

The Cleethorpes Convention is to be held in the tent pitched on the Grimsby Road, New Cleethorpes, from Sunday, August 5th, to Sunday, August 12th. The speakers are to include Mr. John Leech, K.C., Pastor Stephen Jeffreys, and members of the Elm Evangelistic Band. On both Sundays and on Monday and Tuesday, services will be held at 10-45, 2-30, and 6-30; on Wednesday, Thursday, and Friday, at 10-45 and 7-30. Other services will be announced from the platform. Further particulars may be obtained from the Secretary, c/o Mrs. Fish, 223, Brereton Ave., New Cleethorpes, Grimsby.

Reports of Blessing.

SPECIAL SERVICES AT BELFAST.

Following Pastor Stephen Jeffreys' mission in the Portable Tabernacle at Belfast, Pastor George Jeffreys gave a week's special addresses on the Baptism in the Holy Ghost. In the sequence of these addresses, the hearers were led from the Advent of the Holy Ghost to the Church to the time when He shall be withdrawn.

In expounding the great fundamental truths,—the purpose for which the Holy Ghost was given, the immaculate manifestations of His presence, the operations, gifts and work of the Spirit, the Word of God was carefully adhered to. Many children of God, some with long experiences, as well as young converts of the "Revival," at the sacrifice of prejudice and preconceived ideas based on old wives' fables, attended the lectures with the object of proving whether the teaching was scriptural or not. Pastor Jeffreys went about the work in a very practical way. At the outset he cleared away the heaps of ambiguous and inconsistent teaching on this subject. And when the rubbish was cleared away, he proceeded to lay a scriptural foundation for this doctrine which is as experimental as salvation and other truths of the Gospel.

The lectures had the desired effect. All who accepted the Word of God in its entirety began to seek the experience of the blessing. In the course of these addresses Pastor Jeffreys frequently made passionate appeals to Ulster men to hold tenaciously to the whole Word of God for which their forefathers died.

When the Pastor had proved conclusively the authenticity of his teaching from the Bible, he asked those who would act upon the conviction of the truth to raise their hands. Scores of hands went up. Then he challenged their resolution by the command which precedes the promise of the Holy Ghost,—"be baptised"—and those who were not already baptised in water signified their willingness by again raising their hands. This resulted in a baptismal service the following Sunday evening, when fifty-nine passed through the waters in the Elm Tabernacle. Since then special meetings have been held for the seekers, and many have received the Baptism in the Holy Ghost with signs following. To God be all the glory!

BANGOR ANNUAL CONVENTION.

This year again saints from the different Elm centres in Ulster and friends from the Free State, as well as Elm Evangelistic Band workers and visitors from England and Scotland, made their way to the charming and delightful town of Bangor, on the Co. Down coast. As in years gone past, the Convention was a source of refreshment and inspiration to body and soul. Between the services, teas were provided, thus making the fellowship of saints continuous throughout each day. Then the saints would go to the sea front, a distance of about two minutes' walk, and as one would take a stroll along the front at this particular time, as the writer did, one would see groups of happy faces here and there, all enjoying their Heavenly Father's provision,—the music of the rippling waves, the jewelled sands in the sunshine, and the balmy breezes from the blue sea. Yet something infinitely more transcendent occupied most of their minds—"the things pertaining to the Kingdom of God." Some were comparing notes, others relating their experiences during the past year, while many seemed as free from the cares of this world as the birds in the air. The first day passed before one could quite realise it. The speakers were Pastor George Jeffreys and Evangelist W. A. Nolan.

The second day remains a red-letter day to many. After the ministry of the Word by Pastor E. J. Phillips, the Convener invited those present seeking Divine Healing to come to the front. This blessed time is best described in the words of sacred writings—"The power of God was present to heal." The afternoon service was like an event in the distant past of which one would read: a baptismal service in the sea. It was as spacious a fount as John the Baptist's, and, if anything, more public. The candidates' attire had an oriental resemblance,—long, flowing, blue robes, the head-dress being rubber bathing caps of various gay colours. A great congregation of God's people assembled on the beach, singing hymns and praying. Then Pastor Jeffreys, assisted by one of his evangelists, led the candidates to a convenient depth, where they followed their Lord and

Master in example and command. When all were immersed, numbering about twenty-five, the golden opportunity of explaining the significance of the ceremony to the large crowd of onlookers was seized, and after a number of bright testimonies, all made their way back to the Elm Hall, where tea was awaiting them.

By this time the blessing of the Convention had reached high tide. Hitherto there was water sufficient to quench the thirsty soul. Now there were waters to swim in. Almost immediately after tea, the evening service began. There was a spirit of great expectancy; the spiritual tone of the meetings had now reached its zenith. The wisdom of the Convener at this juncture in throwing the meeting open for testimony cannot be doubted. Numbers testified to blessing received at the Convention. Many testified to a scriptural baptism in the Holy Spirit. A marked feature in the testimonies was the large number that testified to the healing of the body during the Convention. During the week-end souls were saved, and God's people mightily blessed. The seating accommodation of the hall was inadequate for the crowds that attended. If the Lord tarry till next year, it is hoped to have a more commodious building in which to hold the Convention.

—J M.

JULY CONVENTION AT LURGAN.

Three services were held on Thursday, 12th, and three on Friday, 13th. Each service brought its own increasing blessing to all. The speakers were Messrs. Hamilton, Tweed, and Kelly, Mr and Mrs. Blackadder, and Miss Pim (Lisburn).

The attendance at all the services was very good, and a number came in from adjoining towns. The closing night witnessed a full building to hear the preaching of the Gospel.

All the messages tended to create a hunger and thirst for more of God, and the means of obtainment and way to satisfaction were not left out. The themes dealt with were:—No bread in the land · The unknown God · Walking with God · The Bride of Christ · The backslider · Joseph's coat · Analysis of a Holy Ghost message · Reconciliation.

The meetings closed with deep conviction amongst the unsaved and rich blessing upon Christians. To God be all the glory and praise for these two days spent in His presence!

MISSION AT MARKETHILL.

A mission, the memory of which will remain long, we doubt not, in the minds of many of the residents of town and district, was commenced by Mr. Farlow and Mr. Kingston in Markethill, Co. Armagh, on Sunday, 27th May, and closed on Sunday, 1st July. For a market town of only seven or eight hundred inhabitants, the attendance throughout the whole mission was not less than remarkable, and on most Sunday nights a number were turned away, unable to gain admittance.

There was but little preparation of the ground in the way of preliminary prayer, and so, when the Evangelists commenced their mission, it was not to be surprised that the ground at first proved to be hard and unyielding. But the plough of God's Word was faithfully used, the seed was sown,—and soon there were signs of a glorious harvest.

We had the privilege of being able to attend the mission every Friday night, and as the Word was preached, we realised that the Spirit of God was causing it to find a lodging place in many hearts. Night after night witnessed the scene of souls being pointed to Christ as the Lamb of God which taketh away the sin of the world. Lives have been transformed, and in some cases three, four, and five in one family, are rejoicing in a

newly-found Saviour

It was a joy to be present on the last Friday of the Mission, when one after another rose to their feet to testify. Out of the abundance of the heart, many spoke of the change that had been wrought in their lives. And the joy of the Lord could be seen on many a face as the praises of a loving Saviour were sung from a full heart.

Yes, the mission will remain long in the memory, but when the memory fails, and the page of human history no longer is written, when time merges into eternity, the results will abide—for names have been written in the Lamb's book of life, and fruit has been gathered unto life eternal.

—E. J. P.

Elim Evangelistic Band.

Mr Nolan has left Gimsby, and is now at Armagh.

Mr. Joseph Smith and Miss E. A. Crofts have been at Gimsby for the past month.

Miss Kennedy has left Ashbourne, and Mr Clarke is at present in charge of the work there.

News of continued blessing and conversions comes from Hull.

At Guernsey quite a number have recently been baptised in the Holy Spirit.

We are glad to be able to report the same good tidings from Ballymena. A number of those who have received this blessing during the past month at Ballymena are young converts, while others have been seeking for some considerable time, and are now rejoicing that God has not disappointed them.

Mr Tweed commenced a mission at Lurgan on Sunday, 24th June. The attendance was good—despite the fact that the time of the year was by no means favourable for such a mission—and a number decided for Christ. The mission closed with a Convention on July 12th and 13th, reported elsewhere.

A Convention was held at Banbridge on Saturday, 23rd June. Friends came from the surrounding districts by motor cars, motor cycles, and bicycles, while others walked long distances. The happy company were not disappointed, for God was in the midst, and His presence and His Word brought much blessing. Miss Streight has now left Banbridge, Mr Hobbs being there at the present time.

God's blessing is resting in a special way just now on the work at Lisburn, and a number of souls during the past month have decided for Christ.

As we go to press, arrangements are being made for several missions in different parts.

Mr. Phillips is now in Belfast, and all editorial communications should therefore be addressed for the present to Highbury Gardens, 3, University Ave., Belfast.

DIVINE HEALING MEETINGS

are held every Thursday afternoon, at 3-30 o'clock in the Elim Tabernacle at Belfast, and at 4 o'clock in the Elim Tabernacle at Clapham, London. At these meetings the sick are prayed for and ministered to according to James v., 14-16. Requests for prayer may be sent to Highbury Gardens, 3, University Ave., Belfast, or to Elim, Park Crescent, Clapham, London, S.W. 4.

Elim Pentecostal Alliance.

STATEMENT OF FUNDAMENTAL TRUTHS.

1. We believe that the Bible is the inspired Word of God, and that none may add or take away therefrom, except at their peril
2. We believe that the Godhead eternally exists in three persons, Father, Son, and Holy Ghost, and that these three are one God.
3. We believe that all have sinned and come short of the glory of God.
4. We believe that through the death and risen power of Christ all who believe are saved from the penalty and power of sin.
5. We believe that the present latter day outpouring of the Holy Ghost, which is the promise of God to all believers, is accompanied by speaking in other tongues as the Spirit gives utterance.
6. We believe that God is restoring all the gifts of the Holy Ghost to the Church, which is a living organism, a living body composed of all true believers.
7. We believe that God has given some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.
8. We believe that deliverance from sickness is provided for in the Atonement, and is the privilege of all who believe.
9. We believe in the personal and pre-millennial return of our Lord Jesus Christ to receive unto Himself the Church.
10. We believe in the eternal conscious bliss of all true believers in Christ, and also in the eternal conscious punishment of all Christ rejectors.

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The Spared not His Son.

By J. E. ELVIN.

Eternal blessing is flowing in a wonderful stream for sinners to-day. I remember climbing a high mountain on a distant shore, beneath my feet there rolled the fleecy clouds, and there, almost 5,000 feet above the sea level, I saw a little bubbling fountain, and as I watched it springing forth from its rocky bed, and rushing down the mountain side to the plains beneath, I was reminded of the stream of which I write,—the stream of blessing to men. If you wish to find its source, you must go above the clouds; aye, and higher still, above the crystal glories of the heavens and away into the depths of Eternal bliss,—to the heart of the blessed God. He cares for the souls of men, for we read, “**God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life**”

Heaven could not have been opened, pardon could not have been proclaimed, sinners could not have been saved if God had not first loved the world. He is the source of it! His love led Him to give His only one—his well-beloved—for us who were worse than nought. Truly this love “passes all bounds of human thought.” It needed no deputation from the world to move the heart of God to compassion. He looked forth from His glory, and though sinners sought Him not, His love yearned over them—“that he gave His only begotten Son,” Yes! gave Him for sinners who never loved Him, for sinners who broke His law. Though their sins were infinitely repugnant to Him, yet He loved them, and all their enmity changed not the heart of His love

THIS LOVE LED CHRIST TO CALVARY.

It led Him to shed His precious blood. This love longs for the vilest, and rejoices to pardon the worst. Now God commends His love **TO YOU!** He wants you to know the greatness of His interest in you; “Herein is love, not that we loved God, but that he loved us, and sent His Son to be the propitiation for our sins”

Do not look to thy wounds, to thy sins, and think thus to get peace. Try no longer earth’s prayers, or religions, or works of righteousness; they are but ointment to thy sores, that will never heal, but behold the marvellous love of God,—He spared not His Son; the great compassion of God brought Jesus down from the Glory, and we read “Christ died for the ungodly” What a simple and blessed statement! Does that word **UNGODLY** mean you, dear reader? Despise Him not, acknowledge thy sin unto Him; let nothing stand between your soul and Him. Make Him your own, and that just now. God can do no more than He has done to provide life for thee.

“Look unto Me and be ye saved”—

Look now, nor dare delay;

Look as you are,—lost, guilty, dead—

Look while 'tis called to-day!